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MATTHEW 24. W.W.Prescott.

I referred yesterday to the fact that the picture in the prophecy of Matthew 24 is a fuller statement of the closing part of the ninth chapter of Daniel, in which destruction is determined to a full end, that determined shall be accomplished. This gives rather a dark picture of very troublous times. Now this is a sketch of the first part of the 24th chapter, and notice the troublous times,---wars, rumours of wars, nation against nation, kingdom against kingdom, famines, earthquakes, tribulation, killing, hatred, hating one another, iniquity abounding, love of many waxing cold. Now certainly that is a dark picture of that period. Not that there was no other phase of the picture, but Christ is setting forth in a more particular form what is involved in Daniel's prophecy, that the end should come with a flood, a full end.

Now if that is the picture of the generation at the time that Christ spake, these words, *if that generation* is a prophecy of the last generation, then in the last generation we ought to have some kind of a picture before us. And as much history must needs be studied and quoted to set forth in proper form the picture of that generation, so we ought to have some current history when we have arrived in the picture in an enlarged way in this generation. Therefore I just want to take your time to read a brief statement in this picture which is current history. Here is an article in yesterday's Post written by their correspondent in the near East, William T. Ellis. Writing from Mount Sinai he says,

(Quotation read to statement about South Africa.)

Take that for a summary, not written by some one who is trying to interpret the present phases in order to fill out the picture

that he has drawn beforehand, but a statement by this newspaper correspondent. I thought in view of our study here just now where we are looking at a gloomy picture of that generation which was brought to such a condition, you remember, because they rejected the counsel of God,-- they rejected the Christ, they thought they would save their nation, save all this disaster by putting him to death. But that very experience was the opening of the flood gates that led to the destruction of the city and the nation. Now we are facing this generation and here is current history. We need not read Josephus now, but we can read the daily papers, and we can see that that picture of judgments is now before us in a larger form, in this world-wide way in this generation.

Our time yesterday was largely occupied in establishing a principle of interpretation for this prophecy, that it is a double prophecy that it deals largely with two generations, one the generation upon whom Christ pronounced these seven-fold woes recorded in the 23rd chapter. All these woes were fulfilled during the generation that heard them, that those people who called down the blood of Christ upon them and their children, the curse of God upon them by their rejection of Christ, were given a period during which the children came to years of responsibility that they might have the choice whether they would accept that curse in the rejection of Christ and accept the blessing in receiving him.

Now that being a picture of this generation there must be a passage, a transition from the first generation to the last generation. That transition is made in a few words, just as in the second chapter of Daniel there is a transition from Babylon which stands out in such great importance, the first kingdom of that prophecy to modern Babylon. If you look in the second chapter of Daniel, all that it says of the second and the third kingdoms is found in one short verse. That is merely a verse that keeps the chronology. The emphasis is upon the first and the fourth kingdoms.

In this prophecy it is the same principle. The emphasis, the fulness of detail is upon the first generation, the transition is very brief, and that transition that was in that one verse in Daniel covers the time from the fall of Babylon in 538 to the rise of Rome in 168, all covered in that short verse. These intermediate kingdoms are brought in ^{not} in because they occupy an important place in the thought of the prophecy, but in order that we may keep our continuous chronological connection. You will find in the study of the prophecies that no large place is given to Medo-Persia or to Greece. They simply fill the place of transition.

In the same way no large place is given to the transition between the first generation mentioned living in the time of Christ and the last generation, but there is a transition. Now we must give attention to the study of the prophecy itself.

The judgments of the previous chapter fell upon the generation mentioned in the 23rd chapter. Now that is renewed in the picture of the 24th chapter. It is carried over to the last generation. The two generations must be treated distinctly although the principles and ideas do blend. They are both pictures of judgment, they are both pictures of the fulfillment of the prophecies of the end.

Now we have come down through the picture in verses 1 to 14. For the history fulfilling this I went over the whole ground in the Review in 1909, from March to June. Now I want to call attention to the verses that follow:

"When therefore ye see the abomination of desolation, which was spoken of through Daniel, the prophet, standing in the holy place (let him that readeth understand), then let them that are in Judea flee unto the mountains: let him that is on the housetop not go down to take out the things that are in his house: and let him that is in the field not return back to take his cloak."

"this abomination of desolation" was to be seen standing in the

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PRESCOTT: The article is not used here, and so the marginal reading in this revised version is A holy place. The word translated here a holy place is not the word used in Hebrews 9 where the first apartment of the sanctuary is defined as the holy place. This an entirely different expression, and I want to call your attention to the use of this expression and not to the use of the expression translated the holy place in Hebrews. You will see, of course, why. This is not the expression of Hebrews. In Hebrews 9 the holy place is definitely defined to be the first apartment of the sanctuary. This is not the expression at all. This is the general word for place with the adjective holy attached to it. It means a holy place or a place which is holy. Now with the use of this word in mind let us read. We have read it in Matthew 24.

Acts 6:13: "And set up false witnesses, who said, This man ceaseth not to speak words against this holy place, and the law: for we have heard him say, --"

Now that could not refer of course to the first apartment. It is a general expression for the temple.

Acts 7:33: "And the Lord said unto him, Loose the shoes from thy feet: for the place whereon thou standest is holy ground."

He is referring, of course, to the experience of Moses at the bush. The general place was holy.

Acts 21:28: "This is the man that teacheth all men everywhere against the people, and the law, and this place; and moreover he brought Greeks also into the temple, and hath defiled this holy place."

You see the general application.

Rev. 21:2, 10: "And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband." - - - "And he carried me away in the Spirit to a mountain great and high, and showed me the holy city Jerusalem, coming down out of heaven from God."

Of course this is the new Jerusalem, but it applies this expression holy to the city.

Matt. 4:5: "Then the devil taketh him into the holy city."

There it is the literal Jerusalem called the holy city.

Matt. 27:53: "And coming forth out of the tombs after his resurrection they entered into the holy city and appeared unto many."

You see these expressions say that the holy city was spoken of as a holy place.

2 Peter 1:18: "And this voice we ourselves heard borne out of heaven, when we were with him in the holy mount."

The whole mountain was called the holy mount.

Ex. 15:13, 17: "Thou in thy lovingkindness hast led the people that thou hast redeemed: thou hast guided them in thy strength to thy holy habitation." "Thou wilt bring them in, and plant them in the mountain of thine inheritance, the place, O Jehovah, which thou hast made for thee to dwell in, the sanctuary, O Lord, which thy hands have established."

There you see the general use of the word holy as applied to these places, the city, the mountain, the surroundings.

Luke 21:20: "But when ye see Jerusalem compassed with armies, then know that her desolation is at hand."

That is, Luke says the city compassed with armies, where Matthew says The abomination of desolation standeth where it ought not. I think we understand that.

Dan. 11:45: "And he shall plant the tents of his palace between the sea and the glorious holy mountain; yet he shall come to his end, and none shall help him."

In the glorious holy mountain. This is just simply to note the use of this word as applied not simply to the first apartment of the tabernacle, not simply to the old temple, not simply to the old city, but even to a larger country where they are applied. We often speak of the country as the holy land.

Now the next is, you see the abomination of desolation standing there. I wish to suggest right at the start that in the scripture an abomination is an idol, following an abomination is idolatry, but we want to get back to the real fundamental idea here, therefore I want to call your attention to some scriptures bearing on that.

Isa. 14:19: "But thou art cast forth away from thy sepulchres like an abominable branch, clothed with the elain, that are thrust through with the sword, that go down to the stonse of the pit; as a dead body trodden under foot."

You will see of course in this connection that this abominable branch is Lucifer, but further, you see from the connection that this Lucifer is the invisible king of Babylon as in the fourth verse. So you can trace it right back, the abominable branch is Lucifer. Lucifer is the invisible king of Babylon, the invisible king of Babylon is Satan.

Jer. 23: 5, 6, : "Behold, the days come, saith Jehovah, that I will raise unto David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called: Jehovah our righteousness."

Now the sixth verse tells who the righteous branch is. It is Christ. Note the contrast. The abominable branch, who is that? Satan. The righteous branch, who is that? Christ. Those ideas go all through. This abominable branch was one who said I will exalt my throne like the most high. I also will sit in the mount of the congregation in the sides of the north. I will be like the most high. I will take the place of the king. Now anything that is on that principle comes under this general idea. Tracing it back, it will be some person, some thing, some act put in the place of Christ. Is that clear? That is involved in those two ideas, abomination and abominable. The two are in contrase, and they are wrought out in the personality of the abominable branch and the personality of the righteous branch. ~~but~~ anything that deals with those two ideas will be represented in this way.

Psalms 53: 1.: "The fool hath said in his heart, There is no God. Corrupt are they, and have done abominable iniquity; there is none that doeth good."

Now what is that abomination of iniquity? It shuts out God. That idea, you see.. No God. Now to shut out God from the knowledge of men, that is the abominable thing, and of course ~~all the old principles, and the whole practice of idolatry~~

is to do that very thing, to say, in effect, that there is no God. "These be thy gods, O Egypt, Israel, that brought thee up out of the land of Egypt."

Now take along with that 1 Kings 11. Here we have a very definite definition of that idea in referring to gross idolatry.

5th verse: "For Solomon went after Ashtoreth the goddess of the Sidonians, and after Milcom the abomination of the Ammonites."

33rd verse: "Because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Sidonians, Chemosh the god of Moab, and Milcom the god of the children of Ammon."

Now in the seventh verse Chemosh is the abomination, in the 33rd verse Chemosh is the god of Moab. This is simply a group expression of that idea of substituting that idea of the abominable branch in place of the righteous branch, substituting something else in the place of the revelation of God, made to us in Christ. Now in the 44th of Isaiah, 19th and 20th verses, we have the same idea enlarged. He has spoken about the making of an idol: "And none calleth to mind, neither is there knowledge nor understanding to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh and eaten it: and shall I make the residue thereof an abomination? shall I fall down to the stock of a tree? He feedeth on ashes; a deceived heart hath turned him aside; and he cannot deliver his soul, nor say, Is there not a lie in my right hand?"

Now when we come to the application of this in spiritual idolatry, if we can use such an expression as that -- when we come

come to transfer the idea from the gross idolatry of the pagans to that more deceptive idolatry of modern Babylon, you will find the word lies. You will find both words are used together. In 2 Thess. after revealing that man of sin who is the head of this whole system of which something else is substituted for Christ, a different head of the church, a visible head of the church who is not God and man, but simply man; all the ceremonies of the church and that system of priesthood which we have referred to previously. All of it is a substitute for the truth. Putting something else in the place of the principles of Christ. With that is associated the worship of images and pictures, and beads and holy water, and all that sort of thing. Taking that in 2 Thessalonians the second chapter, there is a remarkable expression:

8th and 10th verses: "Whose coming is according to the working of Satan with all power and signs and lying wonders, and with all deceit of unrighteousness for them that perish; because they received not the love of the truth, that they might be saved."

Now "the truth" is a personality, Christ.

"And for this cause God sendeth them a working of error, that they should believe the lie," not "a lie," but "the lie."

Now there the two are brought right together, the truth in the personality of Christ, the lie in personality is Satan. The truth as it is in Jesus is the setting forth of the truths of righteousness of Christ, that righteous branch which we received by faith, the truth of salvation as a gift; the truth is the person of Christ. The contrast to that is just the

opposite; it is the lie. It puts him who is the liar and the father of it in place of the truth. The lie is this idea which comes to its greatest development, its most wonderful manifestation of this expression of a person, the head of the visible church in place of Christ. He is the man of lawlessness. That is the lie. Even that which God himself has established may become the same thing to him as this idol.

Isa. 1:14: "Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary of bearing them."

Now this is not simply with reference to a past time. This that is brought out in the first chapter of Isaiah applies just as much to our experience and our time as any time in the history of the world. Bring it right to the climax in the thirteenth verse, after warning them about their formalism that was like Sodom and Gomorrah, "Bring no more vain oblations; incense is an abomination unto me; new moon and sabbath, the calling of assemblies, -- I cannot away with iniquity and the solemn meeting." Their offering of incense was just like a worship of idols. And they had really accepted the lie in place of the truth, although they were still going on offering incense.

We may do exactly the same thing. The Lord's supper may become an abomination to the Lord just as much an abomination as the offering of incense was back there. You leave Christ out of it, and you make it a mere form, and you come to depend upon the fact that you go to church regularly, and take part in the ordinances of the Lord's house, and have your name

on the church book and therefore your salvation is assured,
you are just where they were back there. "Neither circumcision
availeth anything nor uncircumcision, but a new creature."
You are no better off than the Papacy. You have got the same
principle over again.

(PRESCOTT--Cont'd)

Now you carry it through. We find it occurs in modern Babylon. "Cup full of the abomination" Now carry it clear down to Revelation 21:27. He is speaking in this chapter of the whole city. Now what does he say--who does he say cannot enter the city? "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life." Notice that expression, "he that maketh abomination and a lie." He cannot enter in. He must stay outside.

Now the territory outside of the walls in ancient Jerusalem was regarded as holy ground. When those armies came up outside the city they were on holy ground--standing where they ought not. Their idolatrous standards were there. That was pagan Rome. Now papal Rome represents the same thing in bringing in the same kind of abomination, the same lie as Pagan Rome did. But when you remember that Paganism of ancient Babylon came to modern Babylon through Pagan Rome, then you can see why when the Pagan Roman armies came before Jerusalem that was the abomination that maketh desolate. That was the whole principle. It afterwards was transferred into the Christian forms of worship in Papal Rome.

But I think it is rather significant in speaking of the Holy City, that "nothing shall enter there that maketh an abomination and a lie."

Now this explanation in Luke that ~~xxxxxx~~ that was the Roman Armies, helps us to see clearly why Matthew calls it "the abomination that maketh desolate". And of course when you pass from this same principle in Papal Rome than you have it brought directly to papal Rome in substituting another priesthood for the true priesthood, setting up the abomination that maketh desolate, taking away the continual service of Christ. This is the same idea: Idolatry--Another in the place of Christ.

Now we pass from that the the point of transition, Matthew 24-- where we are brought to the destruction of Jerusalem by the Roman armies, spoken of as "the abomination of desolation" in Matthew, and mentioned as "Armies" of Rome in Luke. Let us ~~xxxx~~ ^{refer to} Matthew 24:15-22. This covers the destruction of Jerusalem by the Roman armies, the flight from Jerusalem, the great tribulation, the shortening of the days of tribulation for the elects' sake. Now turn to Luke 21:20-24. Now instead of the "abomination", it is "Jerusalem being encompassed with armies", referring to the same desolation spoken of in Matthew; the same "fleeing" as in Matthew; the "days of vengeance" (then the 24th verse) the going into captivity of the Jewish nation until Jerusalem shall be trodden down of the Gentiles (or nations) till the time of the Gentiles be fulfilled.

Now in that paragraph in Luke (20-24 vs.), we have a transition from that first generation to the last generation, because Luke carries us clear down through Jerusalem trodden down of the Gentiles till the time of the Gentiles be fulfilled. This covers the same period we cover in Matthew 24:15-23.

Now with Luke 21:24, compare Revelation 11:1,2: "And

~~thaxafax~~ there was given me a reed like unto a rod; and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months."

Now when you compare this expression it is very plain that "Jerusalem trodden down of the Gentiles until the times of the Gentiles be fulfilled" must carry us down to the end at least of the 1260 days--the forty and two months. You see at ~~axaxax~~ once that that makes your transition, when the treading under foot until the times of the gentiles be fulfilled, is the treading under foot of the holy city forty and two months--you can see plainly that Luke's statement is a transition from the early experience to the later experience.

You say, That does not bring us to this ~~ax~~ generation. Truly. But when you come in the 12th chapter of Daniel to deal with those periods you will see that the 1260 days and the 1290 years are extended to the 1335 years. There is a very striking thing in that. You compare that with the experience in getting possession of the land in the time of Joshua. You find that that same period of time elapsed between the time of Joshua's inheritance was given him, and the time he went to take possession of it--45 years/ which is the same period of extended time that goes beyond the end of the 1260 years--1290 years, to the 1335 years.

Now let us look forward: Matthew 24:29, ~~32~~ 31. We have made the transition now. That whole long period of centuries passed over in those few words! This carries us down toward the end of the world. It says, "Immediately after the tribulation of those days shall the sun be darkened, and the

moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."

"Immediately after the tribulation of those days" "Jerusalem shall be trodden down of the gentiles till the times of the gentiles be fulfilled." Immediately after ~~the tribulation~~ the tribulation of those days a series of ~~signs~~ signs commences that ~~will~~ leads to the manifestation of the Son of Man in the clouds of heaven. Where do they begin? The darkening of the sun. There is no stop in this series. It is a series of events beginning ~~immediately~~ immediately after the tribulation of those days. It does not ~~say~~ say, "after the end of those days".

BOLLMAN: Do you think those days refer to the 1260 years?

PRESCOTT: Yes. The tribulations of those days. You see how it connects up when you read Revelation 11:2).

Now turn to Mark 13:24: "But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, (25 vs.) and the stars of heaven shall fall, and the powers that are in heaven shall be shaken. (26 vs) And then shall they see the Son of man coming in the clouds with great power and glory."

Now I want to emphasize this thought with reference to this Scripture. That Mark is referring now in this expression "those days" not to the 1260 days, but to the days after that-- after the tribulation.

Now, it is like this: Here [illustrating with a book] is the period of the tribulation. We will say the tribulation stops here. Matthew says, /immediately after the tribulation this series of events will begin,--sun, moon, stars, distress of nations, and so on to the second coming. Mark does not use that expression. He says, The tribulation here, "in those days, after the tribulation." Those days, beginning here, the signs would run clear through till Christ comes.

C. P. BOLLMAN: That would make it parallel with what Matthew says.

W. W. PRESCOTT: Exactly,--a series of events, beginning then would run right through to His coming. That is the difficulty,--and it seems to me a little worse than a difficulty--of attempting to confine those signs within the 1260 days, or, failing in that, saying the first of those signs was to come then. But the scripture does not say that. According to the simple reading of the scriptures, a series begins that you must not stop anywhere until you come to the coming of the Son of man.

R. D. QUINN: Can you give us anything that would mark the limits of this generation?

W. W. PRESCOTT: We have not come to that expression yet.

C. P. BOLLMAN: The expression "those days" does not mean the 1260 years?

W. W. PRESCOTT: Where it is used apart from the idea of the tribulation. Matthew says "the tribulation of those days." Mark does not use that expression. He says "in those days, after the tribulation." I think both mean the same thing, and that is that after the tribulation there commences immediately the series of events that will follow right straight through until the Son of Man is manifested in the clouds of heaven.

C.P. BOLLMAN: Suppose we leave out the comma, and make it "in those days after the tribulation."

PRESCOTT: If that makes it plainer, leave it out.

W. G. WIRTH: You put that the same as Matthew 24:29?

PRESCOTT: Yes, then begin those signs.

W. G. WIRTH: When did the tribulation end?

PRESCOTT: I do not want to fix an exact date; but it ended in time so that the darkening of the sun came in. The tribulation faded out, then came the first sign.

N. P. NIELEEN: Do "those days" in Matthew 24:29 refer to the tribulation, and "those days" in Mark refer to the days after the tribulation? Why shouldn't it have been "in the days after the tribulation?"

PRESCOTT: ~~xxxxxx~~ I didn't write it, so I do not know.

J. N. ANDERSON: Do you mean to say that the "time of the gentiles" corresponds to the x 1260 x years?

W. W. PRESCOTT: I am a little careful about stating that ~~this~~ that is exactly it, for I think there is room for more study on that; and yet we have these expressions, the Holy City shall be trodden under foot forty and two months. We must see in all this a sort of double picture of ancient literal Jerusalem and modern spiritual Jerusalem. When it started back there, he was talking about literal Jerusalem. In Revelation where it says the ~~xx~~ Holy City shall be trodden under foot, it does not mean literal Jerusalem, and yet literal Jerusalem has been in the hands of infidels all this time.

J. N. ANDERSON: I wanted to know whether you meant to say that the treading down of Jerusalem is the same as the persecution of the 1260 years?

W. W. PRESCOTT: There is a parallelism that enables us, I think,

to make the transition to that period.

J. N. ANDERSON: Just this further question: Did Jesus have in mind the persecution of the Christian church when he said Jerusalem shall be trodden under foot?

PRESCOTT: I cannot say. All I can say is this, that that tribulation spoken of there commenced upon the Jews in Jerusalem, for their apostasy. That was primarily to those people at that time, and yet there was the other all the time in the background; and on that he makes the transition--the tribulation upon that generation and the tribulation that followed under the great apostasy, the forty and two months,--on that he makes the transition and comes right down to the signs of the last days.

WIRTH: Would there be any objection to applying that to literal Jerusalem, that 24th verse, that Jerusalem would be under the feet of the Gentiles until Christ comes? That is true, of course.

PRESCOTT: I would not try, in my own mind, to be too exact about it, because in this chapter these things are blended, and you cannot absolutely separate them. That is my view of the whole chapter. I think if we try to separate these things and apply each to a particular generation, it will bring us into perplexity. What I wanted to emphasize is that we have the transition here, just the same as in Daniel 2 we have the transition from ancient Babylon to modern Babylon in one short verse. Here the transition is made from the first generation to the last generation in just a short statement, and the two pictures are of these two generations, the one in the time of Christ, upon whom the vengeance came in that time, and the one in our time upon whom vengeance will come.

Now let us take Matt. 24:32-36: "Now learn a parable of the fig tree: When his branch is yet tender, and putteth forth leaves, ye

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know that summer is nigh; so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, this generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour^{25th}---notice the transition between "this generation" and "that day"---"this generation shall not pass, till all these things be fulfilled. . . but of that day and hour knoweth no man, no, not the angels of heaven, but my Father only."

In connection with that read Mark 13:28-30: "Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near: So ye, in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors. Verily I say unto you, that this generation shall not pass, till all these things be done."

Luke 21:28-32: "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And He spake to them a parable; behold the fig tree, and all the trees; When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away till all be fulfilled."

M. C. WILCOX: Luke suggests a multitude of signs, too.

W.W.PRESCOTT: Yes, he says in the ~~21st~~ ^{25th} verse, "There shall be signs--sun, moon, stars, upon earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of the heavens shall be shaken. And then shall they see the Son of man coming in a cloud, with power and ^{great} glory."

Now let us compare Matt. 24:14 with Rev. 14:6-14/. Matt. 24:14 says: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

Rev. 14:6-14/ is the preaching of that gospel in this generation. It was preached in that generation, and then came the end spoken of there, which was, first, the end of the Jewish nation, and second, and in a larger sense, the end of all things. Right in there comes the question of "this generation" and these signs. I am frank to say this, that from my standpoint the best sign, the most definite sign that we can have and hold to is the preaching of this gospel of the kingdom to all the world! [Many amen's] I take that above any physical sign or above anything that happens in the world aside from that. That is given in Matthew as the very definite thing that marks the end.

You know there are interpretations upon interpretations as to ~~what~~ where this generation begins and where it ends. I do not attempt to place the beginning of it. I do not fix it by any arbitrary events, but do fix it by the preaching of this gospel of the kingdom to all the world in this generation.

F. M. WILCOX: Of course we cannot figure out the extent to which this has gone, either, can we?

W. W. PRESCOTT: I know, of course, perfectly well that there are statements that limit it to the lifetime of certain individuals, and that these signs are used in certain ways. I do not say anything. I have no quarrel with anybody. I am merely speaking now of my own use of it. I do not attempt to fix any time when this generation commenced or when it will close; but I do keep in my mind on that sign which I think He emphasized most clearly,--"this gospel of the

kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

J. M. COMER: I wrote to Brother Chapman, who is president of the Nova Scotia Conference for a statement that he has. I have read it repeatedly. He has it in his Bible. It is a clipping from the Review. I think it was published in 1898, I would not say positively as to the year; but Sister White said in that statement, "I was shown that the generation that saw the stars fall was the generation that the Lord referred to in Matthew 24."

W. W. PRESCOTT: That would not interfere with my view.

R. D. QUINN: I do not like to be left entirely at sea as to when this generation shall close. I think there ought to be something to mark the limits of the last generation. If you will pardon me, I would like to read this:

"At the close of the great papal persecution, Christ declared, the sun should be darkened, and the moon should not give her light. Next, the stars should fall from heaven. And He says, 'Learn a parable of the fig-tree. When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, know that He is near, even at the doors.'

"Christ has given signs of His coming. He declares that we may know when He is near, even at the doors. He says of those who see these signs, 'This generation shall not pass, till all these things be fulfilled.' These signs have appeared. Now we know of a surety that the Lord's coming is at hand. 'Heaven and earth shall pass away,' He says, 'but My words shall not pass away.'"

W. W. PRESCOTT: I was reading that very passage this morning, and fully agree with it.

TAIT: If you put emphasis on "see all these things," now wouldn't that include distress of nation with perplexity, sea and the waves roaring, and all those?

PRESCOTT: Then would it include the sign of the Son of man in heaven and so forth? Where are you going to cut off when you say "all these things," You must go through to the finish. I don't disagree with what Brother Quinn has read. I read that this very morning, and I believe that, and I believe that those signs have been fulfilled, and show that his coming is right at hand, but I don't think that interferes at all with the other side. I don't want to fix my mind on physical things and make no effort to fulfill what I think is the greatest sign. The thing that is put directly as the sign of the end is the preaching of the gospel of the kingdom to all the world for a witness unto all nations. He said, "then shall the end come." Not, it is near. This is my own personal attitude toward it, that I give a full credit to physical signs and conditions, of course, don't belittle those, but here is something else, and here is something that we act a part in. We have had nothing to do with the darkening of the moon or the darkening of the sun, or the falling of the stars, but we do have something to do with this other sign, that this gospel of the kingdom shall be preached to all the world for a witness. Now instead of simply emphasizing the physical signs -- give them their full credit, but I want to emphasize that other sign, and give myself to the fulfillment of this other sign.

F M WILCOX: I can remember a time, when I came into the truth, it was preached strongly that those who saw the darkening of the sun would see the coming of the Lord, and we have been driven from that position. I don't believe it is profitable in our preaching to bring things down to such a fine point as would create a stir among the people, and then perhaps in a few years we have got to recede from that position. Now I think the position that Brother Prescott has taken is the only reasonable position we can take from which we don't have to change our ground all the time.

Now there is another feature of this question. You take something that happened in 1780, and we are living in 1918. Now a whole people have passed away, of course. I don't dwell on 1780 as in itself a sign of his near coming. I say, Begin there in your series of events that lead right up to his coming, and give each one his place. And when you have come to the final thing, the thing that really marks the end is the preaching of the gospel of the kingdom. That leads right up to it.

SHULL: Does the gospel of the kingdom mean the third angel's message?

PRESCOTT: That gospel in Revelation 14:6-14 corresponds exactly to the prophecy in Matthew 24:14.

M C WILCOX: Is there not a strong analogy between the great threefold message of the gospel of the kingdom, and the cleansing of the sanctuary and the finishing of the mystery of God, all having references to the time of the giving of this message? Were those signs seen in their proper light, any of them, until we got the setting of the message in which the signs are?

PRESCOTT: That's the way it seems to me.

TAIT: Uriah Smith took the same position in the Review that Brother Prescott is now taking. It always appealed to me. That those who saw those signs as signs would be the ones who would live to see the Lord come.

PRESCOTT: I have thought of this parallel. Jonah was three days and three nights in the whale's belly. That event happened centuries ago, but when Christ took it up he made it a sign of his preaching, and he said There is no sign shall be given you but the sign of the prophet Jonah, for as Jonah was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." When he took up that event in that way and preached it it was a sign to those people, but it happened centuries before that. Now the darkening of the sun happened in 1780, and many people saw it, but the time hadn't come for the development of this message that takes up this whole matter and gives it the right setting and fulfills that prophecy of the last proclamation of the goepel message.

I am willing to accept this prophecy on just the basis and just the setting that the Lord gave it. He blended the two, and I blend the two. And yet he separates it again with the idea of two very definite pictures and definite times with two very different events.

SPALDING: I understand, then, that your position, and the position that Elder Tait stated was Elder Smith's position is

not that those who see physically these signs, but those who understand these events to be signs, that generation shall not pass until all be fulfilled.

PRESCOTT: I don't leave it too indefinite. I make it definite, that ~~they~~ that will be a part of this threefold message. I bring ~~the whole picture together~~ and I don't allow it to become too indefinite, because this movement in the light of prophecy has a very definite relation to this, and I see these events with relation to this movement.

SPALDING: But is we rest it upon this one point, the giving of this message, we cannot tell how far advanced that work is, nor can we see any end to it. What force remains to the expression, "This generation shall not pass."?

PRESCOTT: I think that is a correct interpretation of it, because I don't think it is designed to tell us the day and the hour that we shall fix the time. Now "He is near, even at the doors," but we should not attempt to cut off the time and say, He can't be later than this date in coming. That has been done over and over again since 1844. "It can't go beyond this day, and this day. You know, some of you, that people have taught that it wasn't worth while to educate their children, that they wouldn't grow up because the Lord was coming before they would grow up, and some of those children have grown up and are dead. These things should lead us to have care in fixing exact limits.

QUESTION: You ~~made~~ made the statement ^y yesterday that the children of those parents who said "His blood be on us and on our children", were destroyed in the destruction of Jerusalem.

Can you decide in your own mind whether in this generation of the proclamation of the message we have gone far enough, so the children of parents who first heard it are old enough so that the generation in your mind has begun yet? Is there any way to tell whether the generation has started yet or whether or not it has started?

PRESCOTT: I can't fix any date when it started. My father ^{he} as a young man -- I was 16 years of age when the time passed in 1844. He accepted with his father the message of William Miller, and they left their crops standing in the field in the fall of 1844, on the basis that the Lord was coming. I am his son, still living, trying to join with you in proclaiming this message. I am 63 years old. I think we have entered upon that generation surely, but I don't attempt to fix any date when it commenced or when it closed.

F M WILCOX: I got an article from W. C. White yesterday in which he referred to the time when he was seven years of age and someone preached in the tabernacle that the Lord would come in a few years. He asked the preacher how much a few years was, and they told him six or seven. He figured it out that the Lord would come when he was 14. But He didn't, and he is now many years older than that, and the Lord still delays, but he expressed the thought that he had learned this, that he was to live as though the Lord were to come today, and he was to prepare himself for labor and provide facilities to carry this message to earth's remotest bounds. ~~It seems that the Lord~~ The Lord says it

isn't for us to know the times or the seasons, the Lord hath kept them in his own power. "But ye shall be witnesses unto me." I think there is danger, brethren, of our catching up some expression in the Bible or the Testimonies, and we think this limits for certain things to be fulfilled, and we make a stir over it, and then the years go by and that thing isn't fulfilled. I can remember the time when I came into the truth, they preached that those who saw the dark day, that was the beginning of the generation. Then they changed it to 1798, then to 1833. We have advanced the dates as the years have gone by. I believe we ought to take a commonsense view of the question. I believe that where the Lord says this generation shall not pass, it is for me to pin my faith on that statement, but I don't know when the generation began, and I don't think any man in the world knows.

NEILSEN: My question is in regard to the statement in Sister White's testimony that has been used by our older ministers. It is just a question in regard to the statement that our ministers our leading men have used many times, and it is just bothering me a little. They have said that Sister White saw in a certain meeting that some would be food for worms, and some would suffer the plagues, and some would live to see the Lord come. Have you any light to throw on that subject. Shall our ministers continue to use that in revival efforts when they want to arouse our people just to show that it must be very near at hand, or shall we cease using that?

PRESCOTT: That involves more even than just that one point. I speak for myself, and that is to say that I have never used it in the

in that way, and never expect to. I has been my privilege to go out to many nations of the world and try to help proclaim this message. They don't have these things, and if I can't preach all the gospel that is necessary for their salvation out of this book [Bible] what am I going to do? They don't have even this light that we have that we use so much. Now in my teaching, with the light that has come through these books [testimonies] I think I have been able to open up the things in this book [Bible] much better, but I use this book to them because they have this book in their own language, and they can study this book.

PRESOTT:

Now we are blessed in having these books, and I think it perfectly proper we should use them in our study and get all the benefit we can from them. But when you come to preaching the gospel message, my method is to preach it from this Book (the Bible) just the same, so that you can preach it in China and Japan, where they do not have the volumes of the Spirit of Prophecy, but where they do have the Bible. We are printing this message ~~xxxxxxxxxxxxxxxxxxxxxxxx~~ in nearly 100 languages, and its translation and circulation is increasing constantly, and we cannot keep up with the list in giving these Volumes of the Spirit of prophecy to the people. But they do have this Book [the Bible], and I believe we can make Seventh-day Adventists out of them from this Book.

VOICE: Do you take the position then that it is not wise for us to read from the Spirit of Prophecy when preaching? If those statements from the Spirit of Prophecy are worthy of use in my private study, why are they not worthy of being read to our people that they might also understand the nearness of Christ's coming.

PRESOTT: Then of course you might say, Why use the Bible, because we have plenty out of these books and do not need to use the Bible. The ground is covered in these books. Do not misunderstand me. I do not say we should not read from these books. I do think, though, it is carried to extremes. I have known them to be substituted for the Scriptures themselves. Once while remonstrating with one for doing this, he said, 'It

is easier to read it than to preach it from the Bible.' But my view is this: that ~~xxxx~~ this Word is different from any other ~~xx~~ word; that this Word is the Word of God direct; that God has promised a conviction of his Spirit with this Word, and he has given this Word by his providence in all these different languages. Now when we preach to the people we can appeal to that Word, and they already have it. I do not say we never should read from the Spirit of prophecy/ (for I do not read it in the pulpit as much as some do, although I do study it for my own personal use.

SPALDING: I am in real difficulty about this 34th verse. I had hoped there might be given some explanation of it that would be satisfactory; to explain what "this generation" means. I do not want to keep on setting one date, and then another. To us it means the giving of the gospel. I do not know when the gospel will be given to the world; I do not know when it will be completed.

DANIELLS: Perhaps you have an explanation, Brother Spalding, that seems to be feasible?

SPALDING: I simply say it is difficult. I have come here hoping that somebody would understand it; I do not understand it, and therefore could not make it clear to somebody else. I have heard other explanations but they are unsatisfactory.

PRESCOTT: May I correct one thing in ~~xxxxxx~~ what Brother Spalding said; that is, that all these signs now coming go into the preaching of the gospel of the Kingdom. I did not intend that. I say, here are a series of signs --the darkening of the sun, ~~xxxxxx~~ in 1780, the falling of the stars, 1833; and there were other events that followed on; then you come to the shaking of

the powers of heaven. I do not think that sign has come. I think we are right there. I think we have advanced to that point; the next thing will be the shaking of the powers of heaven, and then will be revealed the Son of Man coming in the clouds of heaven. I do not say that these other signs are of no significance. They are of significance when you consider that right along with these comes this message.

F. M. WILCOX: Don't you believe that the generation which sees that series of signs will see the coming of the Lord.

PRESCOTT: I do. But when you come to fix the time-- The difficulty Brother Spalding says, is it is our generation. Now if the Scripture does not give any more information, I think it is properly indefinite.

QUINN: Then the signs of which Christ spoke when he said "This generation shall not pass till all be ~~fulfilled~~ fulfilled," --Do you believe that these signs have been fulfilled?

PRESCOTT: No

QUINN: The Spirit of Prophecy says "These signs have now been fulfilled." I am talking about these particular signs--the darkening of the sun, falling of the stars. It says "These signs have been fulfilled, therefore we know for a surety that the coming of Christ is at hand." I say there has got to be the marking of a time limit somewhere.

PRESCOTT: Then you would definite the expressions "signs" to mean, "sun" "moon" and "stars"?

QUINN: I would follow precisely the Spirit of prophecy on that text.

PRESCOTT: We would follow precisely the Bible.

F. M. WILCOX: May I ask where Brother Quinn would begin the generation?

QUINN: I would begin the generation just where the Spirit of Prophecy marks it.

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WILCOX: Is that to be definite?

QUINN: I think so. I think it is the people who are living this side of the falling of the stars which was the last sign spoken of. This is really this side of 1833,

PRESCOTT: Where would you begin the generation of those who saw the falling of the stars?

QUINN: Time could easily last twenty years if need be and yet that prophecy be fulfilled.

PRESCOTT: I ask, where would you draw your line in those who saw the falling of the stars?

QUINN: Those who live this side of the falling of the stars.

PRESCOTT: Do you mean those who were born this side?

QUINN: No.

PRESCOTT: My grandfather saw the falling of the stars, and he was a "Millerite"

QUINN: I do not think myself that these physical signs are things we should turn our attention to. I am in entire sympathy with the thought that we have a mighty work to do, and this is the greatest of all signs, when we can begin to see the completion of this.

CAVINESS: It seems to me that our trouble has arisen from the tendency of the human mind to "set time". We want to have a time to ~~begin~~ begin and a time to end. But the Lord has made it so that we cannot do that. But there is a real point to this, it seems to me, and the point is this: It comes to my own heart. The warning is for me to prepare my heart for the coming of the Lord and to prepare others. Now Brother Prescott pointed out there is to be a double application here. Christ gave a warning of coming judgment, and the generation that lived

~~Now~~ then saw that destruction. Now this warning of the coming destruction in this generation has come to me, and if I live out my normal life I will see that judgment, and therefore it has a personal application. To me this is the big thing, not the question of counting the time.

HOUSE: I was thinking of the parallel between our ~~xxxxxx~~ generation and the generation preceding the flood. The people who heard Noah preach the destruction of the world, had sufficient opportunity to heed that warning; and they would be the generation to witness that great judgment threatened. So the last generation will be given opportunity to heed the warning of the final judgment; but they will see the fulfillment of the judgment. It seems to me there is a parallel. Now I believe that our forefathers in this message--those who preached the first angels message--those men who carried the first world-wide warning--that that generation would not pass off until they saw the coming of Christ in the clouds of heaven.

It seems to me that the message of God is impeached if ~~we~~ God allows that generation to pass away before the Lord Jesus comes in the clouds of heaven.

W. W. PRESCOTT: Did you ever read, Brother House, the exposition of these scriptures by William Miller and his associates?

B. L. HOUSE: William Miller was not the only one. There have been hundreds of other men beside him.

M. C. WILCOX: It does not seem to me that there is any more difficulty in locating the beginning of the generation than there is in the beginning of a half dozen other uncertain periods. That is, I mean this, there are a half dozen things mentioned in the Scriptures as covering the closing days of work in this world. There is no definite ending to any of them; but there is a definite beginning to every one of them. Take this gospel of the kingdom, the great gospel message of Revelation 14, the work that our Lord is doing in heaven, the cleansing of the sanctuary, the time that is mentioned in Revelation 10:7,--"in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished." Every one is indefinite as to ending, and every one, it seems, ought to appeal to the Christian to devote himself and all his energies to the finishing of that great gospel commission. It seems to me that all these things, such as the time of the end, and the giving of this last world message, come right in this generation since 1844.

C. P. BOLLMAN: Give us the definite beginning of this generation.

M. C. WILCOX: I make it 1844. I do not believe we see these signs in their proper setting until we see them in the setting of

this great message. I believe, further than that, that when our Lord said, "When ye shall see all these signs," he took into account not simply those three signs, but all the other signs. He saw this generation, and he knew the people that would give this last message would not only see the three signs away back there and recognize them, but all the signs converging right down here at this time.

W. W. PRESCOTT: May I venture to express the hope that all we have taught about this proposition will not be thrown to the winds over this verse? I should be sorry to see it all go to the winds, for I do not think it is necessary. I hope we shall still hold to this 24th chapter of Matthew as a wonderful prophecy, which, according to the spirit of prophecy, should be studied and given to the people; but I hope we shall not give it in such a way that we shall fix up dates so definitely that pretty soon we shall have to push them along.

B.L.HOUSE: It seems to me that all this talk about the Adventists setting the time for the beginning of this generation back before we had any definite statement from the spirit of prophecy is all irrelevant to the question. If our fathers, before the spirit of prophecy came among us, did set different dates for the coming of the Lord, that has nothing to do with us. God has given us special light as to when to begin the generation, and it seems to me that we want to be very careful about setting the generation after 1844, because to me that looks like a virtual denial of the light God sent through the first angel's message prior to 1844.

A.G.DANIELLS: I want to make a few suggestions about it. I do not know that they will help any one, but they are points that I have thought of as I have tried to get an understanding of it.

Now the signs, as has been pointed out, appeared in the heavens and on the earth. In the heavens we have the darkening of the sun and the moon and the falling of the stars. Then on the earth we have a situation created that is described as "distress of nations, with perplexity,"--trouble of a character that causes men's hearts to fail them as they look into the future.

The first events--these are events, and are meant to be tokens or signs--the events in the heavens were local in their appearance, in their scope. They were not universal, they were not seen the world over. That is, the darkening of the sun on May 19, 1780, was not world-wide, it was local; and the darkening of the moon was local, and the ~~max~~ star shower of November 13, 1833, was local. But when you come to the events on the earth, whether it was intended to be so or not,--it says "upon the earth,"--the events on the earth are universal. We are in that time of distress of nations right now, in that time of perplexity, in the time of the failing of hearts, the fainting of spirits. Where is this trouble? Why, it is all over the world. Did you read William T. Ellis's statement?

W.W.PRESCOTT: Yes, I read it to them here yesterday.

A. G. DANIELLS: I read that this morning about 4 o'clock, and I must say it stirred me, and I put it out to use. That is a statement of present-day conditions that is awful and presages the collapse of the human race, of affairs on the earth, though he works it out at the end that we are going to get out. That is universal. Now, brethren, that is the difference in the events that are to take place.

Now, then, there are two ways of seeing these events: One is with the physical sight, the eye, seeing the event.

Daniells: If it was the physical, it would be only an event to the people within the radius of the event, and our testimony to other people would amount to nothing. My witness to others wouldn't be anything. But now if he meant that we should see this event as a sign of his near coming and see that mentally, intellectually, as a spiritual vision, then whether I ever saw the event or not with my eyes, if I see it with my mind as a spiritual thing, then my testimony will be something to the man who didn't see it with his eyes, and doesn't see it with his mind, and doesn't pay any attention to it.

I didn't see the event, but I see the meaning of the event to be a sign in the light of prophecy. Well now so much for that. Then I have concluded, brethren, that the seeing of the event itself isn't pertinent to this. That doesn't come in, seeing those stars fall in 1833 isn't pertinent to that, it is seeing the meaning of the falling of those stars that has the effect to do what Jesus wants done. Well now from that point I step to this other point. Now one of the signs on the earth -- there is more than one sign on the earth, signs of different quality or character - one of the signs on the earth is the preaching of the gospel on the earth. Let me go now a little farther because I don't intend to throw this all into the air. I don't like that idea, and I don't think anybody intends to, but we must be careful, and I don't want to get my feet clear off the earth and hanging to a balloon up there, for I am not fond of parachutes, don't like to depend upon them. But I do believe, brethren, that that fourteenth verse of Matthew 24 is just as much of a sign of the

end of the world as -- and Jesus meant it to be used there -- just as much as the darkening of the sun and moon and stars and this terrible confusion on the earth. I believe that that preaching of the gospel as stated here is explained by the angel to John in Revelation 14, and I believe that is the fulfillment of that event there that is given as a sign. I must look at that preaching of the gospel there through the threefold message of Revelation. I must interpret it by that. Now then let us come to that threefold message. There is a definite time for that message to begin, 1844, following the close of the 2300 years, a definite time for the three fold message to begin. Now then when that message comes it will bring into the minds of men the meaning of these events. And after seeing the events with this mental understanding, this intellectual vision -- that is what the Saviour meant, and I have felt that we have a definite time to begin the generation.

PRESCOTT. Now would you fix it in a year, or with the rise of the message?

DANIELLS: I would fix it with the rise of this message, the duration of this message. Now the thing that Brother House pointed out is very good in there. God gave the warning of the flood to the people upon whom the flood was to come. He didn't have the flood preached to a generation, and have that generation pass away and then bring the flood on another generation entirely. Now then, I believe that the generation that is, the people living in that period from the beginning of the threefold message, will be the people to whom the Lord Jesus will come. That isn't evading

it, or trying to grasp around and get on to another year, but I think there's logic in it. I don't believe that the prophecy aims at a definite year.

HOUSE: What is the date for the beginning of the movement?

DANIELLS: Well, of course, we say we rose back there in 1844. The days ended then, the message began to open in 1845. I have no objection to saying the year, though I don't think that is the supreme thing, and I don't believe Jesus meant to drive down a peg on a year, because there is no prophecy date there, unless you take the 2300 years, but that doesn't come in the prophecy of Jesus. But a message was to begin and a movement was to begin that was to take these events that he named as signs, and interpret those events to the world.

HOUSE: What would you say about the world-wide awakening on the second coming of Christ that took place before 1844?

DANIELLS: Well, that helped to start the threefold message, but I don't believe, Brother House, that that hurried trip of Joseph Wolf over the world and what was done in that movement, I don't believe that is the world-wide message and proclamation that is named there. It was preparing the way. But now when you come to the whole message then the messenger settled down into a very definite work. Here we have been going on until we have spread out like the rising sun over the face of the earth.

Now then, it was about that time that difficulties began to appear on the earth. It was about that time that things started to throw the whole religious world into confusion. The evolutionary theory that intended to figure God out of doing things

in the world, and to get men away from him, and our message says Fear God and give glory to Him, this one that made heavens and earth, the sea and the fountains of waters. There is something to combat and to meet this infidelity that was to come because the wreckage of the world must be spiritual as well as commercial and moral. If I understand it, as we come up to the end, the world will simply go to pieces in utter wreckage. Sin will blossom out so that there won't be anything left except the gospel of Jesus Christ in the world. A man is bad commercially because he is bad morally, and he is bad morally because he has lost his grip on the spiritual. Now brethren, Satan had a time, and he brought things around just at the right time to bring the human race to utter ruin, and God had his movements timed, and he set on foot a movement here that is to save all who will be saved from utter ruin.

F M WILCOX: The only thing I object to is that so many of our people fix on a certain day and then that figure out a generation so long, and so it will be so many years before the Lord comes.

DANIELLS: I don't think we must be thrown into the air too much. Now He did say this for us, and it means something. I don't want to cut my rope until I know. I do believe that the whole scripture teaching brings us along down to the time when the last message of God was due the world. Now I believe that last message that is due the world terminates with the generation with which it began. If it doesn't, where are we? I can't see that we can figure it out in fifty, sixty, or seventy years. It

is a class of people. It is what the message finds in the world.

What it does for the world, and what it leaves for the world.

I start with God's last effort to save the world, and finish it when he finishes his effort, but I believe it will be within a single generation.

PALMER: It seems to me we would get more personal good out of this to reduce it simply to a personal experience. The object of all this prophecy as applied to that time ~~xxxxxxxxxx~~ --and to this time--was to prepare a people for the change that was coming and spur them to a completion of the world wide work. It seems to me that no part of that objective was to ~~satisfy~~ satisfy that natural curiosity of the human ~~xxx~~ heart to know when. So that we cannot say in a definite way that the second coming of Christ must come to such a date or ~~be~~ come before a certain date. Christ left the date indefinite, and every attempt to make a definite computation of that time has led us into difficulty, and is liable to lead us into trouble in the completion of this world wide work. Now in that first generation Christ did not say how long a generation is. He did not say when the generation would end or that it would end within a certain time; but he did put the proposition right to that generation that was living there, to prepare for things that were coming, and be ready so as to leave their housetops without coming down, when they saw certain things, - and for them to go and preach the ^{whole} gospel. Now it seems to me these signs are given us to show it is near, even at the door, and the spur us on to prepare for translation, and to help prepare others. But the time of Christ's coming is in God's own hands, the finishing of the work being conditioned upon the preaching of the gospel to the whole world.

NEILSEN: We as human beings are so liable to go to extremes either in one direction or the other. I believe this prophecy is given us to guard us against either of these

extremes. One extreme is taken by those who believe that "we do not know anything about it." The other extreme is that of setting time. I believe we can get the people to understand that there is a time for this generation--by illustrating it by Noah's message.. Personally I believe it began with the time when this people presented to the world the message of the coming of Christ; and God would not have this great movement come to the world without having it finished in this same generation. (Amen) We need not limit the generation to seventy, or one hundred years, or even those living.

WILCOX: We cannot tell how far the gospel has gone. I think myself that the Lord may carry this message in a way we do not know anything about.

DANIELLS: I think there should be something definite about it, but the definiteness lies in when this threefold message was due, and that was due in 1844

R.D.QUINN: I think this is a vital thing. It seems to me we are getting pretty close to the truth. But we have had in the spirit of prophecy that word, "Something great and decisive is to take place, and that right early. If any delay, the character of God and His throne will be compromised." How can we compromise God and His word and His throne? By delaying and delaying and delaying our work until it would be impossible for Him to accomplish His work in this earth and in this generation. But that will never take place. It is my solemn conviction that even though we are at a late hour in the history of this world, God will finish His own work in the time appointed.

A. G. DANIELLS: Yes, the stones will cry out if necessary.

R. D. QUINN: And so I can not possibly be driven to the decision that God may delay this thing indefinitely,--not at all. God in His own time will finish His work, and His throne and His word will not be compromised. We have said again and again, It will take a millennium to finish the work ^{on} the bases, which we are now working; and I suppose it would. But we must--must and can--believe that God will do things out of the ordinary. I do not think we should constantly study up something that will thrill the people. I think we have thrilled our people long enough! [Amen's] I am not interested in that idea; but I do believe that we should place our feet solidly upon this generation, and then, believing that, do everything within our power to so harmonize with God's great, eternal purpose for this world, that that thing can be accomplished in the time.

E. R. PALMER: I believe we could all stand on that position, and make the generation the great threefold message to the world,

if we will leave out just one thing that human nature is inclined to do, and that is to enter into the mathematic of the proposition and try to discover what God has not revealed. If we draw the conclusion that it must be 1844, and then that a generation must be only seventy years, then we are in trouble, and then we are doing something God has not authorized us to do. But, admonished of the times and the nearness of the end, we should enter with all our upon the work, energies, and get ready ourselves; and then it seems to me we can leave the mathematics out of it.

Brother Chairman, forty years ago I walked barefooted, when a little boy eight miles and back--sixteen miles--at night to hear the first sermons on this message; and the foundation of my faith in this message was laid in those barefoot days. It was drawn out on the blackboard with great preciseness, and an eloquent man,--one of the finest speakers this denomination has produced,--showed us that the end could not be more than five years ahead, and probably not more than three years. I lived in those next years in the light of that teaching, and went through the struggle that came from accepting that teaching in my childish heart. I believe that was a wrong method of preaching the truth of God,--trying to discover by mathematics something that God has expressly told us is not revealed. It seems to me that we should not keep fixing the thing a little later and a little later and a little later, as we have been doing.

A. G. DANIELLS: There is this about it,--though our parents have suffered disappointment, and we have, too, for I expected to be in ~~the~~ heaven before I was twenty years of age,--while we have suffered disappointment, yet today our hope is as keen and clear and positive as it ever was.

R.D.QUINN: We are glad our fathers believed the way they did.

A. G. DANIELLS: The light we get on this question of the generation does not dim our vision at all, and it does not change our attitude, or else we would quietly find our way out somewhere to make a good salary and have a comfortable home. The very fact that we are just giving our whole lives to the movement shows our unbounded faith in its authenticity and its divinity and in the imminence of its consummation. I am looking to see the end come within the generation of the movement, of the message. I do not think the Lord has ever given a message to one generation of a coming event, a definite message, and then passed it clear up and brought the event on some future period of time.

W. W. PRESCOTT: That is, a judgment message.

A. G. DANIELLS: Yes.

W. H. BRANSON: Then you would base that on the large beginning of this work in the United States, and not in these foreign countries.

A. G. DANIELLS: Yes, the opening up of the three-fold message in this country, surely.

W. H. BRANSON: I really gathered from some of the statements, that as long as these things were held up as signs, it would still continue to extend.

A. G. DANIELLS: No, brethren, there is no definite period set off. There is no ~~definite~~ prophecy that marks the termination of a definite period from which to start, unless we bring in the 2300 days, and I have no objection at all to a person mentioning 1844 or 1845 as the time when the generation began, if they wish to express it by the three-fold message, this message that is due the

world of the judgment, and the consummation being the coming of Christ; and He must come to the people to whom the message is proclaimed. That is the way it appears to me.

Well, now, our time is up and we will have to close. The General Conference Committee last night in its meeting recommended that we bring the Conference to a close at noon today. It is Friday, and we could have only two periods, on account of the Sabbath coming, and we have some very heavy work for the General Conference Committee to do before sundown tonight, because Brother Knox is going to the Coast on Sunday, and I have to go away for a week, and when I come back Brother Prescott will be leaving, and we want to complete Foreign Mission Board work, so we suggested that the Conference close at noon today. We are to have a wind-up meeting tomorrow afternoon at 4:00 o'clock.

(It was then voted to close the Conference at noon.)

Prof. B. G. Wilkinson was next called upon to present the question of the trumpets.

(Wilkinson's paper.)

(Later: It is not in shape to be copied yet.)